

THE NEW MAN.

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Occult Traps and Trappers.

In the October number of The New Man we promised our readers a series of articles under the above title. We are going to make good that promise, and sincerely hope that we may accomplish some good thereby.

What the so-called New-Thought movements and Organizations have to dread the most today is not persecution and prejudice, but the ignorant, insincere, or fraudulent practitioners that have attached themselves to the great bodies of earnest men and women, and who, like the barnacles at the bottom and sides of a ship, seek to be carried along on the waves of enthusiasm kindled by the new teachings.

It is these ignorant or dishonest elements that furnish our opponents with the reasons that back up their demands for protection against imposition and fraud. It is these people who bring down upon the new movements the ridicule of those not conversant with the principles on which they rest, and who so often destroy the faith and goodwill of the earnest investigator.

It should therefore be the earnest desire of every true disciple of the New Thought to help in ridding the various movements of the hypocrites, frauds, charlatans, and mountebanks. We look forward to the co-operation of all who are interested in the true progress of the individual and society. If the method employed in pointing out the real dangers to the new movements should not meet with universal approval, it should be remembered that our motives are impersonal, and that nothing but considerations of

principles and duty are actuating us in this matter. If we are not content to point to the existing wrong, but also to individuals whose practices or teachings may endanger the welfare of individuals who come within their influence, we are convinced that such a radical method will be the most efficient.

The first subject of our criticism will be Prof. R. E. Dutton's mail course in "Duttonism." We have chosen this because it is about the worst specimen in this line that has come to our notice, both in its teachings, its manner of presentation, and in its effects upon those who may have the courage and perseverance to put into practice the methods advocated. We shall attempt to show that this production (which has been offered to the public at from \$3 to \$5) is

1. Extremely faulty in Spelling, Grammar and Composition.
2. It is the production of a mind little used to either clear thinking or expression.
3. It is neither logical, sequential nor consistent throughout.
4. The author credits himself with "Powers" which he could not possess.
5. The course is immoral in its teachings.
6. Most of the "methods advocated are pernicious in the extreme, and if persistently carried out will be followed by degeneration, degradation, loss of Power, and possibly Insanity or Obsession.

At the outset let it be clearly understood that we do not charge Mr. Dutton with any *intentions* to defraud the public. On the contrary, we are willing to give him credit for honesty and sincerety of purpose. Let us believe that he really imagines he is giving to the world a great "science," something that will benefit his "students." That he does not, it will be the purpose of these articles to show.

1st. The Course in "Duttonism" is Very Faulty in Spelling, Grammar, and Composition.

It would be very unprofitable to take up much space in substantiating the first charge. We shall therefore be content to quote a few samples of incorrect spelling, such as *statistic* for static (electricity,) *various* for varying, *diety* for deity, *satin* for satan, *patent* for patient, *untan-gible* for intangible, *yeild* for yield, *in rapo* for en rapport, *sit* for sat, *plannet* for planet, mental *statutes* for mental status, mental *theropust* for mental therapist, *clairoid-ience* for clairaudence, etc., etc.

That a great part of the course is faulty in grammar and composition, will appear in the quotations which we are obliged to give in order to prove other points. That the course is the production of a mind little accustomed to clear thinking or expression, will also appear in future quotations. But the recklessness with which the author uses metaphysical terms, and the manner he often combines them is astounding. We shall give only a few samples. Look at the following expressions:

"Electric Spirit Magnetic Mind Reading," "Self-Zo-ism-Mesmerism divine Healing," "self physiculturic healing," "self psychraticistic healing," "Intuitive Vibrato-pathy is the name I give to so called Divine Healing," "psychly seeing," "Physiciculturic," "Psychico-Therapy in all culturic arts," "chemical consolution," "the Self Applial Hypnotic Control," etc.

Now listen to a few of the author's definitions. Remember that in all quotaitons we give the original spelling, punctuation, etc.

"Duttonism is the name given a very peculiar force discovered within the nature of man; and experience in the physical system of Prof. R. E. Dutton, who is naturally endowed with certain powers that are simply a wonder to mankind."

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"Long since Mesmer has passed to Spirit Life, and this Spirit appears to me and communicates upon these all vital questions, day by day, and brings me direct from the Heavens and life, beyond the higher development of every man." (Note grammar and construction, please.)

"By this infallible law (of attraction,) this man, Mesmer, in Spirit life is attracted to me for the unfoldment of this law and I act as his medium in teaching it to the world; of course there are many more spirits aiding me, even those Sages and Seers of Bible times." (How do you like this little bit of pretension? and the following:)

"These bands of Guardian Angels have developed my physical organization, so chemically composed and different than the ordinary human being, that my being is replaced with powers, the same in every respect as that of the medium and Healer, Jesus Christ. The blending of the Spirit Magnetism of Mesmer and host of Angel friends with the Psychic force of my Psychique and natural Magnetic Healing and Hypnotic Powers, and this new order of thing placed on its present Scientific Basis, I can only give it the name of Duttonism." Both the Grammarian as well as the student of mental aberrations will find in the above a subject for study and analysis. In one place our author informs us that Mesmer's powers have been "a THOUSAND TIMES multiplied" since his death. If Mr. Dutton is one of Mesmer's mediums, and Mesmer transmits his powers to the former, what a tremendous force the young man must be capable of manifesting! Now add to this force the powers of the "Sages and Seers of Bible times," and those of Jesus, what a wonder we have in Nebraska! It is to be hoped that these great forces will not be allowed to run to waste, and be used for the benefit of humanity! Please note what he promises the Christian world:

"In every respect my science gives the spiritual food that Christians have so long been pondering in the dark

for with nothing but a hope."

"My science is the path of the final, rapid, progressive road that soon leads to the second coming of Christ. I feel that I have overcome ignorance and annihilated the ignorant trash that puts stumbling blocks in our path."

Here is another of the numerous definitions of "Duttonism:"

"Duttonism is a force and power to control human destiny and influence people similarly to hypnotism and mesmerism only it is an exalted psychic force that Dutton has developed through spirit aid and the interblending of the Spirit magnetism of Mesmer or Spirit or Spirit Mesmerism with Duttonism. This change and chemical action of the personal electricities and forces of a mortal, the other a spirit, and gives off a force that is of the highest psychic attainment, and this force is Duttonism." (Don't smile, please!) Note that Duttonism is an interblending of Mesmerism with Duttonism. From Duttonism and something else results—Duttonism. What Logic!

In his advertising matter the author promises to give his "students" *Two hundred* lessons for their money. The extent and value of these lessons may be judged by the following, which is lesson 44 quoted entire.

"LESSON No. 44—The identity of Duttonism with other science has its similar effects and the transitions of the material effects of hypnotism and mesmerism into the higher psychic conditions and spirit force is the advancement and development of the old forces which now build up the new power, Duttonism."

This is Duttonism once more defined. The reader is now supposed to know what it is and it should not be necessary to give any more of the very lucid explanations.

In "lesson" 46 our genial author informs us that "later in life I took up the study of mesmerism, then hypnotism, and magnetic healing and spiritualism, and developed these *mediumistic* powers now known as Duttonism."

In lesson 47 we read that "I took the field as a psychic scientist, teacher and developing medium in 1900, when I rose rapidly to fame, and now have the name of knowing more of the forces of the unseen powers than anyone in the profession."

Elsewhere we are informed that as the mixture of Mesmer's magnetism with Dutton's magnetic forces produces Duttonism, so the interblending of Smith's, Jones', or Brown's magnetism with spirit magnetism produces Smithism, Jonesism, or Brownism. According to this scientific statement "Bryanism" must be—what? Remember, Mr. Bryan does not live very far from our author, but we have an idea that he would protest against the application of Mr. Dutton's definition to his own case.

Now let us finish this part of our programme with a quotation of lessons No. 8 and 61, and the reader may decide for himself whether our charges against Duttonism with reference to grammar, clearness (muddiness) of thought and expression, etc., are true or not.

"LESSON No. 8.—The occult Origination of Duttonism is in the Spirit knowledge of these acting laws in the peculiarity of temperament, which when broke into as a stranger testing some queer mineral looking stone, found unexpectedly conditions throwing light on the old religion in altogether another light, which is yielding wealth of health and happiness as a rich gold mine." (He who has never had a headache in his life, let him grasp this if he can, and report results.)

"When the spirits began to inspire me to unfold their development and give that knowledge to the world, "Lo and Behold" they found in me the mere acorn, the tree of a new and peculiar Oak that has never before been discovered. This science as it is unfolding to the world is simply a wonder to mankind. Every day it dissolves the problem of fate, or diety, of conflicting force in nature called Satin which could not be quenched by the Christ-

ian religion. Then ignorance would ask, "Why don't God kill the the devil?" My science explains that problem of killing all crime and disease and ignorance on earth."

One who thinks that the author is not poetical is sadly mistaken. He is at once disproved by the foregoing.

If we take the liberty to doubt some of the statements made, or fail in catching the exalted spirit veiled in the dead letter, we blame only our own deficiency in intellectual perception.

"LESSON No. 61—Dutton-Therapy is a science and mental appliance of Duttonism and the psychic ability in the cure of all disease. Hypnotism demonstrates the psychic control in the subject. Self-hypnotic control in the subject. The self evident fact and experience of the power brought into self. Duttonism is the power of manifesting its powers and recording effects upon the physical conditions."

Our grave doubts as to the veracity of his claims concerning the great forces developed by himself, or the realization of the many promises made to those who study his "science," undoubtedly are due to our limited experience. While we lay claim to having had *some* experience in the practical development of our forces, we have as yet failed to reach the altitudes which are attainable by the use of Mr. Dutton's "Bulldog Method," the "Diploma Method," and others too numerous to mention. Whether he really claims too much for himself and his methods, may be left for our readers to decide for themselves. We will quote only a few passages from the course before us to give you an idea what the author asserts and affirms in this respect. We have already heard that his "science explains that problem of killing all crime and disease and ignorance on earth." That is quite a little, but what do you think of a man who has under his command thousand of spirits whom he may send to his students at will? And this in spite of the fact that he professes to be a medium, or hypnotic

subject of these or other spirits. How can one who is under control himself control those who are controlling him? But let us listen to the author again, and ask foolish questions afterwards. We will not waste any time in repeating the many assertions he makes concerning his wonderful powers, but quote only the following passages taken from lesson No. 139:

““Absent sittings” for trance development is the most powerful means through which I am enabled to develop Hypnotic-Clairvoyants of the largest number of people at one time. I can develop 5,000 people at a time much easier than a few! The fact is that a great number of people sitting at the same time and praying for the same unfoldment of Clairvoyant power will make a thought current so mighty and strong as to be heard by the spirit world universally and through their aid I develop you by “absent sittings. At this hour say 5:30 p. m. when from 5,000 to 8,000 of my students will send their thoughts to me and will all have the same object, (staring at) the diploma, in view, the developing powers will work harmoniously among all, and health, success, happiness and hypnotic and clairvoyant powers will quickly develop. You must sit in a very quiet room and keep steadily in view the magnificent diploma until a very passive state of mind and body ensues. When this is developed you will feel spirit control and involuntary jerks from the spirit.” etc.

The Diploma is “the finest piece of engraving ever produced,” and by simply staring at it at the appointed time and becoming passive, you will “develop” health, success, happiness and hypnotic and clairvoyant powers. Talk about “Royal Roads to Success!” Here is the Arch-Royal Road, which has the merit of simplicity. No effort at all is required. Just sit and stare. How easy, how divine! But we fail to see the connection between the ensuing involuntary muscular jerks and spirit control on the

one hand, and the development of health, success, happiness, etc. on the other hand. Why not make the thing easier still by hanging up a jumping-jack in your place, and let the spirits jerk him? You might get some amusement out of the performance at the same time!

Really, it seems almost impossible for us to take this course seriously, and yet it may prove a very serious matter for those who try to follow the various methods advocated. We fancy that many of our readers have turned from these pages in disgust ere this, but those who have followed us thus far are requested to follow us to the end, for the more serious part is yet to come.

A little further on in lesson No. 139 we are informed that "it will be absolutely necessary to have my diploma framed and hung in your "sitting room" so that every one of the "sitters" will have in view the same object, which gives much more rapid development and enables me to send the spirit bands much closer to you."

Now if Mr. Dutton has in his famous 'developing circle' from 5000 to 8000 persons, and he sends a whole "band" of spirits to each, how many spirits will he have to send every night? It would appear that so many good spirits could find something better to do in the spirit world than to come here and jerk from 5000 to 8000 people every evening. But we imagine that they love to have a little fun of an evening, and what can prove better sport than pulling the ears, pinching the noses, and jerking the arms and legs of so many people without being seen by them? Grand sport that! The thought that many of these obedient spirits may be Hottentots, Zulus, Kaffirs, Indians, Negroes, Mongolians or Cannibals undoubtedly adds to the comfort and satisfaction of the "sitters."

Now let us note a few things that are promised the practitioners of Duttonism.

On page 90 we read: "With this method of "Absent Treatment" with several hypnotized persons in your office

you will never lose a patient. Here is the Multum in Parvo method for all Mental Healers. All that is required is to hypnotize a few persons and let *them* treat your absent patients and you are assured that you "will never lose a patient." Mrs. Wilmans, Mr. Shelton, Mrs. Eddy, you are nowhere with your methods compared with this unfailing one of Mr. Dutton. You are an age behind the times. Get "Duttonism" and save your reputation, or you will be overshadowed by this "acorn," this "tree of a new and peculiar Oak that has never before been discovered." Fall in line or be mowed down by this juggernaut's car that is sweeping the earth and "killing all crime and disease and ignorance."

Christian Scientists are reminded that "There is no religion about hypnotism and yet it will cure far more people than Christian Science with all their socalled God."

Clairvoyants may remember that "In self psychratic healing the thought renders the whole body clairvoyant and one is able to see from the shoulder or spine."

In lesson 181 we read: "Therefore, anything, any knowledge or power in this universe awaits unfoldment within man. . . . My students can unfold all those powers by the Diploma method of the 'Absent sittings'," (staring at the finest piece of engraving ever produced).

In lesson 179 we are promised that by following Duttonism we "see the truth of spiritualism and this wipes away the superstitions and frees the deluded mind from big Bible stories." Man is made "the master of physical immortality. You lose that old delusion of the mind in death, you are freed from that hypnotic control, that bad dream (and yet this freeing from hypnotic control is supposed to be done through hypnotic control. Remember the jerks!) "By scientific hypnotic control we have the power to develop the spirit in the flesh without sudden change of death. This is accomplished through spirit aid, and no better time and way to develop this than to sit with the

"psychic circle" and use the diploma method."

Reader, if you value life on earth, and wish to overcome death, all you have to do is to stare for a few minutes at the "magnificent Diploma" of Mr. Dutton every evening, be jerked occassionally, and the thing is done, this thing that Ponce de Leon came all the way from Spain to Florida in an old Spanish wash-tub of a vessel to find. Had poor, mistaken Ponce gone a little farther (to Nebraska) and used the diploma method, he might have returned to Spain triumphant, an Adonis and Hercules. What a pity he and the Alchemists of old were not born in our glorious age, contemporaries of this man whose teachings "rob the grave of its dead, and bring back the sorrowing mother's child!"

Love-making on earth is too tame a past-time for our author. He advises his disciples to fall in love with the spirits, for "if you love a spirit, you are brought nearer that soul and the new force generated by this love is health eternally. If a spirit become really in love with a mortal, that mortal will NEVER DIE.....He is free from sickness, from accident, from poverty, from old age and bodily decay. He is free from the laws of man. Can never be prosecuted by malice," etc.

Our author is evidently very fertile in discovery (original discoveries, mind you) of methods. This method almost rivals in the simplicity of its application the famous "Diploma Method." Nothing to do but to love! You, New-Thought writers who preach love so unceasingly, you have not carried your practice far enough. Stop loving people on earth if you would become immortal, and love "a spirit." What matters it if our noted mediums all die, or whether some are poor and others sick? This does not disprove Mr. Dutton's original discovery. It proves only that those mediums do not truly love their guides, or that their 'controls' do not really love them. Mr. Dutton is all right. It is 'the others' who are all wrong.

What use to quote more of the many promises made, when we have the promise that we can overcome the last enemy—death, by these wonderful methods. The control of others, sleeping or waking, and the command of vast resources, etc., all sink into insignificance before this one thing. Even the promise that “you can have crowds and even the inhabitants of whole villages entertaining the elements of the nature of your thoughts,” looks tame compared with the vanquishing of that terror—death, for the accomplishment of which sovereigns would be willing to give empires, and our money absorbers millions of hard cash!

Let us now consider the really dangerous parts of his teachings, those that relate to Morals, Hypnotism and Mediumship. We shall keep the discussion of these three subjects separate as much as possible, although it may be found difficult to do this strictly. We shall in the main let Mr. Dutton speak for himself.

Duttonism and Morals.

We naturally question the morality of any man (or his sanity) who makes sweeping and positive promises which can not be realized. We have already seen to what heights in this respect our author is capable of mounting. If a man who is sane makes promises which cannot be realized, we call him a liar, don't we? It is not our purpose, however, to call people names. We let our readers judge for themselves after the facts have been given. Let us look at a few more of the radical and a very positive statements made in “Duttonism.”

“...there is no disease but which can be suspended.”
(page 6.)

“If you can only induce self-hypnosis you are as sure to improve from that time on until perfect health ensues as it is sure that the sun rises and sets.” (page 6.)

"There is NO DISEASE on record that will not yield readily to the self-hypnotist." (page 10.)

"...you can do anything with him (the hypnotic subject) you wish." (page 10.)

"They (your spirit friends) will free you from every disease and trouble if you will earnestly *pray* unto them for their love, inspiration and help, as you do to God and to Jesus Christ." (pages 16 and 17.)

How easy and how nice. It is a notorious fact that not all who pray to God or Jesus are thereby freed from "every disease and trouble." Our spirit friends must in such an event be more powerful and more willing to rid us of our troubles than the Father in Heaven.

On page 20 Mr. Dutton attempts to teach his readers how to impress their own thoughts (and desires) upon people without their knowledge, so that they "will thoughtlessly act on your thoughts...."

"....to hypnotize one you carry this means to the extent of *compelling* him to do your suggestions." (page 29) This matter of compelling people—which means *forcing them* to do something which they do not want to do,—is it not against the laws of morals and ethics? And yet this man repeatedly affirms that by the use of certain of his "original" methods one is able to force people to do things against their wills. If his methods are effective as he claims, then it would be highly immoral to use them, for we are bound to respect the wills and wishes of others. If his methods are false and based on mere assumption, then the man who teaches them is irrational. But if a man teaches something which *he knows* to be false, what then?

Look at this taken from page 32: "When ones soul is fully brought into control of the earthly cell, of body we see manifestations, at once, of infinite power." In other words, when the body is controlling the soul, we see manifestations of infinite power. What great wisdom!

LESSON No. 103—The adept in stage "L" (don't laugh!) is helped by my aid of "Psychic Treatments," at 20 minutes past 12 o'clock at noon. You receive through transmission, to be held 20 minutes, the spirit power to control these psychic powers in you, to cure you of *absolutely any known* disease or bad habit. (Remember the diploma and the jerks!)

If you want to get independent slate writings, and be able to hypnotize people "when you merely shake hands with them," you must practice "Psychic Sitzings" 5 years according to directions.

If you wish to "receive through the press big writeups and unlimited notoriety," as well as "a rich harvest," you must let yourself be buried alive, as explained on page 42. But don't forget the friend with the air pump, and the glass in your coffin so that your friend may watch you!

"One who gives comical hypnotic exhibitions in the cities can be wealthy within a few years." (page 53.)

When you have studied the course, don't forget to get the Diploma, please. It "tells the public that you are a graduate of my school and also an accomplished healer and professional psychic and master of the art in the highest attainment.....It means lots for it tells the world that you are a graduate of the greatest College of Psychic Science in America."

In lessons 141 and 142 he claims to teach how to hypnotize people at the distance without their knowledge. "Through these silent mental suggestions people obey the influence much better as they do not know when to resist." Is it not true that if a man enters another man's dwelling at night, attempts to control and use the latter for his selfish purposes, the law should punish the offender? Is it not the purpose of the law to protect the individual and the community against the uncalled-for encroachments on the privacy of homes, and the molestations from impudent individuals? Would not a man who openly taught irres-

possible people how to steal into our homes unobserved and take liberties with us when we "do not know when to resist," be considered a public offender? How does Mr. Dutton know that all the people who study his course are morally responsible people? If his methods are efficient it would be as safe to teach them indiscriminately as it would be to give a knife or poison into the hands of children who did not know how to use these things wisely.

The good old Devil is supposed to be a personage who goes about like a lion seeking whom he may destroy. We have been led to believe that devils ever seek to "control" and "influence" for their own ends and for the destruction of the souls of those whom they "control." The world has not been very far wrong in ascribing the desires for the control of others "against their will" to intelligences of the lowest grades. The higher intelligences, the more developed people, ever seek to help others by advice and assistance, but they never seek to control anyone against his wishes, unless the safety of society demands such control. The laws of all civilized countries make the forcible control of individuals a crime. Is it less of a crime when one seeks to control another from "the distance," "against his knowledge," "when he does not know when to resist," simply because the force used is mental force instead of physical force? Does not the law punish a man more severely if he strikes another from behind or in the dark, than it does when one attacks his opponent openly and in the daylight? And yet this man Dutton tells his "students" over and over again how they may control others without their knowledge or consent, which in the great majority of cases naturally is against the wills of the persons imposed upon. When we consider the fact that people of intelligence and refinement are disgusted with "Duttonism" before they have read two pages of it, and that it will appeal *only* to the ignorant, selfish or morally weak natures, it will be seen that such teachings

may prove to become a menace to the well-being of society and individuals, provided, however, that the methods advocated are efficient. If they are not efficient, then the author stands accused of other offenses against the well-being of the country in which he operates, and it would be perfectly proper for the postal authorities to try to suppress the further dissemination of such literature. But we are anticipating. Let us see what other methods Mr. Dutton teaches for "the control of others."

"With this diploma method you can develop the so-called imagination to such a degree that you in thought and vision can leave the body and visit absent persons and go in to their very mind as if you were that person. . . . This causes him to think and *act* as you desire. (page 68.)

"In the foregoing lessons, . . . I explain the professional practice of these simple laws of nature and that division covers completely the instantaneous system and method of hypnotizing and magnetizing others *against their will*," etc. (page 71.)

"With practice this force becomes so strong that you can send it to absent people in such quantities as to hypnotize sensitive persons instantly." (page 78.)

"He can *compel* his subjects to perform *any act* by verbal or mental suggestion by thought transference." (page 79.)

"Now the ONE GREAT SECRET is having a number of hypnotized persons to concentrate their mind on a very hard subject in the middle of the night when the absent subject who is hard to control, is asleep. . . . and with practice a number of people may become expert in this line, and *compel anyone* to come to them." (page 81.)

You, who are fathers and mothers of pure young girls, just imagine for a moment that what this man says is true. Then imagine also that a lot of moral degenerates "concentrate their mind" on your daughter "in the middle of the night," while she is asleep, and make a sleepwalker of her.

(TO BE CONTINUED.)

POWER THROUGH SELF-CULTURE.

(Continued.)

“The new is to make use of the old, instead of being used by it. The new is to advance by resistance, and by resistance, rule; by ruling, appropriate; by appropriating, subjugate; by subjugating, master; mastering, first, what is natural in Primal Man, and then nature herself. This is the contest between the Soul’s natural servitude and its possible mastery.

“It is a battle upon which nature smiles, for it helps to carry out the great design to expand the soul toward the Absolute. As the instincts and impulses are ruled instead of ruling, the creatures dominated instead of dominating, the soul appropriates its birthright. The instinct of appropriation is still alive, desire for nutrition still active, and the soul gathers into itself the Ideal, before its inner eye.

“Structure continues, organic structure; but it passes the line of demarkation between visible and invisible, and from flesh becomes character. The Soul’s evolution, that involution which is the higher natural, must be accompanied by structure, for the great purpose of Incarnation. And structure, in its continuity, as it becomes character, is necessarily invisible to the outer man.” “Outwardly the moral man is like preceding men, but inwardly he is the forerunner of a greater than he. First of the ideal species, he is the preparer of the way of the higher to come. Nature has builded a builder, and now he builds; and his building is to crown nature with glory, glorifying nature’s God even as that Absolute glorifies the soul that works for mastery.”

At this point nature is ready to add something more to the mental and moral man, something so far reaching in its results as to eclipse anything that she has done before. This new nature that is added is the spiritual nature. The opening spiritual consciousness makes actual the master who was only potential before. It is the Christ, the Re-

deemer, the first glad recognition of the essential Divinity of the soul, and this recognition saves the soul from the lost state in which it found itself since its descent into matter. God has ever been with it, but it knew it not, and therefore it felt lost and separated.

Through each one of its manifestations the Over-Soul comes in external relationship with other parts; acts, and is acted upon. In that state of manifestation which we call inert matter it is simply acted upon by heat, light, air and water, and it reacts. The results are diverse combinations of what science calls the original substances. Through action and reaction the latent energies are aroused and strengthened. They attract, combine and shape matter according to newer and higher forms. These forms are externally existent in the scale of being as the thoughts of God. They are new only to the awakening consciousness of the soul. They are the inherent moulds into which flow the energies of the soul. So, with the growing self-recognition of the soul it becomes aware of new possibilities which it manifests on the external plane in new shapes and higher orders. Out of the apparently dead masses of matter arises vegetation, and out of this, the animal world. To an automatic growth of the structures is added sensation. This becomes in time more acute and well defined. It develops its five avenues of sense through which the growing soul comes into closer contact and relationship with the physical world which it has built.

Through continual contact with other organisms and substances, the animal develops feeling. Through the constant impact of the vibrations of light, the sense of sight is developed, and hearing comes in response to the manifold sounds of nature. As the animal must learn to discriminate between the different articles of food which present themselves, it begins to distinguish between the sensations produced by these substances on the delicate linings of the tongue and palate, and it experiences what we call taste. Smell is developed by the impact of the

different odors on the linings of the nostrils.

All these senses grow out of a demand for them. They are necessary for the safety of the individual. Dangers of all kinds threaten it of which it must be warned. Harm often befalls it, which is the cause of fear, the fear of a repetition of the unpleasant experiences. This fear of being harmed becomes in time an instinct. The animal learns to know the different sensations that accompany the experiences which come into its life. Even the stealthiest foe creates some sounds by its approach. The sense of hearing must be constantly on the alert, and the sense of sight and smell also, after they once begin to develop in response to necessity. Those senses, upon which the safety or the maintainance and preservation of the organism depends are naturally exercised the most, and they become the most developed. Constant use sharpens them and develops them to a high degree of perfection.

The development of the senses is necessary, but it is not without its disadvantages for a time, which only begin to disappear with the advent of the spiritual man or the opening of the spiritual consciousness. Through these senses there comes to the soul a reflected knowledge of the external world. Subconsciously it knows the nature of its manifestations, because they mark the degrees of self-realization to which it has developed. What we call the subconscious plane is a state of consciousness more comprehensive than the waking consciousness of man. The subconsciousness is primarily the knowledge which the growing soul has gathered in its unfoldment. It is unerring and precise in all orders below the human. It governs the growth of the organisms and the involuntary functions and processes. Nature could not leave these to chance or to the uneducated volition of the creature. That which the soul realizes in experience at any one time becomes in time a matter of subconscious knowledge. Those facts which she learns are, however, never foreign to herself. All her learning is simply a self-revelation of that which

is latent in the scale of being. This self-revealing proceeds according to eternal law and order, until man's imperfect sense-consciousness is developed and he follows his uneducated reason as a guide. Then the subconscious knowledge becomes adulterated with false impressions and ideas, which come to the soul through the senses, and the former order and regularity of manifestation is interfered with. The senses bring it into closer contact with the outer world, which is a partial and limited manifestation of the soul. In man it identifies itself so closely with its manifestation that it points to this and says: "This is I."

"My body is myself." Every separate life form shares in this self-consciousness and imagines itself independent from the rest. Each part learns to think and feel: "I, you and the others." The primal unity of consciousness is broken up into parts, which is the birth of "the heresy of separateness." The senses report to each part the existence of other parts in different stages of self-recognition, or manifestation. They furthermore report the limitations existing on the manifested, or external plane, and as long as the soul identifies itself with its limited expression it feels weak and limited. As long as it thinks "I am body," it shares in the body's limitations. The body is subject to heat and cold, to poverty and disease, and the fatal impressions coming to the soul from without bind it. They hinder its self assertion as long as it believes in them. It is like a mighty giant having a nightmare. He dreams that he is bound hand and foot and that fate sits upon him and rules him. As long as he believes his dream true he will not move hand or foot in gaining his freedom. He must be awakened into another consciousness than the dream consciousness. The cobwebs of false belief which have clouded his vision must be removed, to show him that he is by nature free and powerful, then he will act accordingly and begin to use his powers, which will grow stronger by use.

(To be Continued.)

Circular Addressed
BY THE
Directing Council
OF THE
Esoteric Head Centre of Washington.

TO ALL LOVERS OF
Truth, Science, and Progress.

We have the honor of announcing to you that on and after the 30th day of October of this year our Center is open for courses of Study of Esoteric Doctrines.

Our Master and Chief, the Thibetan Adept, Dr. de Sarak, has returned to us and has resumed the direction of the work after a summer spent in active propaganda in different cities of the United States.

If you desire to join us and follow out the development of this grand science, while remaining in your own city, we offer you the opportunity of realizing this noble aspiration of your soul.

All the work of the Center will be sent to you, as also our Review, which will shortly appear.

We solicit nobody, we make no appeal, for we must not thrust forward into an unknown path those whose hour is not yet come; but we know that those who CAN THINK will come to us, and our chain of union grow greater and ever greater—with this aim: to rise by raising others. We say no more; your inward inspiration will tell you what you should do.

We asked from our Master, this Martyr still so grievously misunderstood, a few inspired lines addressed to the public, but he said: "Do you think they would be of any use? I have written so much. I have preached and I have demonstrated! * * * but if you really wish it, here they are! * * * for it is my duty to make light even in the midst of wind, tempest, and darkness, to preach even in the desert!"

We publish these lines—they will tell you much more than our words.

Yours fraternally,

THE DIRECTING COUNCIL.

1443 Corcoran Street, Washington.

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1443 Corcoran Street, Washington.

To the Directing Council of the Esoteric Centre of Washington.

MY DEAR BROTHERS:

God grant that what we are about to write may become the Gospel of the people! Then shall we have brought about an immense good, have fulfilled our mission, have accomplished the dearest wish of our heart, and paid our debt to humanity.

Whoever thou mayest be—mechanic, laborer, soldier, merchant, workman, or cultured woman of the world—take this which we are about to give, seek to become penetrated by the principles we shall teach, and use them.

Covet not the gold of the rich, nor that Science which is based on materialism, hypocrisy, and error; neither of these can avail to relieve thy pains and thy physical sufferings. Of what use gold, if thou canst not use thy arms, or the science of men if it cannot strengthen thy weakened organs? . . . The words of consolation spoken to thee in thy sufferings will ever be powerless, if they cannot at the same time inter-penetrate thee with that life which gives joy and health.

Remember that thou art kept in life by a fluid alone, whose privation means death, its presence; life!

Learn, then, to give out abundantly this regenerative fluid; pour it upon him who suffers, who languishes, and thou shalt see its beneficent results.

Listen to thy heart alone, and soon thy intelligence, enlightened, will give thee the force which thou didst seek, the peace desired, the energy thou didst need.

Seek not by thy words to defend the Truth; let the facts speak for themselves!

Little by little thou wilt acquire the knowledge necessary, thou wilt act methodically, little by little thou wilt be believed and wilt see grouped around thee, not only those who suffer, but all those who have a compassionate heart and an exalted soul?

It is thus have been spread abroad the diverse beliefs which have been the basis of morality and have raised man out of sensuality. The hours sden in debauch, the force wasted in useless things, in puerile conversation, in fatal discussion, can become fruitful if thou knowest how, and if thou has the will to employ for thy good and for the

good of others, for thou shalt reap that which thou hast sown.

Ah! doubtless no one hast spoken thus to thee before, nor have they been wise enough to turn thee from a fatal path by appealing to thy dignity, and revealing to thee thy high destiny!

They tell thee of a country, of fortune, of science, of liberty, of independence, and teach thee to set little store by that secret voice which speaks to all and seeks to make all understand that man, a sojourner on this earth, is great only by the good which he does; that he has another destin; that he is not his own, but that all belongs to the Creator of all.

They have kept thee in complete ignorance of a Sacred Science, old as the world, which is spreading to-day and which thou thyself shalt soon acknowledge, for I will unveil to thee some secret mysteries—a divine Science adorning the most illustrious men of antiquity, sought out by the supreme heads of empires.

Thou shalt know, if thou wilt, that which the learned know not; that which they who call themselves disciples of Theo y Sophia refuse to learn; that, indeed, which was practised in the most ancient temples of the world, and which was ever regarded as the presence of Divinity.

All that philosophy has written teaches us very little; thought goes farther and ever farther and farther; a divine instinct proclaims that what reason represents as dead *is living*, lives with its own life, and that nothing perishes!

Philosophers! you who seek the mysterious agent which gives life, which initiates movement and which gives form. Look at yourselves! look around you but with other eyes than those with which you see!

You ask if we existed before we were born? and if we shall exist after death? Those whom you thought dead shall touch you with the end of their finger!

You asked of this unknown world to unveil before your eyes! and this world came and made sport of your laws of matter and of gravitation!

And this world has brought you flowers, birds, fishes; has destroyed with a breath your matter, and has transported it to whatever place you desired; it has read into your future destinies, and has warned you a thousand times; but you had eyes and saw not, ears had you but you

heard not!.....

Philosophers! you who look for the beam in the eye of your neighbor, why do you not look around yourselves and within yourselves?.....seek, and perhaps you will find!

Behold! an insect, little more than a mass of jelly, can introduce itself into the hardest wood, penetrate to the pith, corrupt its essence, and cause it to perish. Thus do also the evil-minded after a time, for it is by their means and by their evil inspirations that all great geniuses have suffered martyrdom!

I do not require any one to believe me, but my own belief no mortal man can destroy or take from me.

In the midst of the throng I walk, and no one perceives me or lends his support to my ideas. Life has been given to me as to all, and like others I have a destiny and I fulfil it!

Sadly I pursue my way, hearing on all hands the song of orgy, the cry of discord, words of hatred, of calumny, and of vengeance, the sound of the bell which calls the humble to prayer, the rich to feast, seeing towns decked out as for a holiday with flags of seeming patriotism, trumpets sounding in honor, the Stock Exchange illuminated, wealth, opulence everywhere!.....

Of this *happiness!* *I am not envious* and I continue my way, rejoicing in Truth! Some day, if the world remembers me and calls to mind the work I have accomplished, some thoughtful person will wonder how one man could have been able to do so many things without support or encouragement, and never tire! and then he will ask the cause of this perseverance which has led me on, in spite of all pains, of all the attacks to which I have been the victim; and he will doubtless seek the source whence came this force, which in very truth has given me this strong Faith which never leaves me!

Seek!.....and thou shalt find!

My brothers! For those who seek, for those who suffer, for those who would find, I have written these lines!

Give them to the public if you will; they will make their way to the souls of those who feel their hearts beat at peace!

DR. A. DE SARAÏ,

1443 Corcoran Street, Washington.

O. E. S.

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